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Tuyotuki Islands



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This fan-fiction article, **Tuyotuki Islands**, was written by [Adalwulf of Aedirn](#), [Witcher190](#) and [TPatricio](#). Please do not edit this fiction without the writers' permission.

The **Tuyotuki Islands**, or 月に恵まれた島々 (literal translation: The islands blessed by the moon) also known as the **Eastern Islands** by [Nilfgaardians](#) or the **Tuyotukian Empire**, comprise an archipelago located in the [Far East](#), forming another empire. This group of twelve islands is situated in the [East Sea](#), relatively isolated from other kingdoms or nations. The nearest regions are [Bia Thin](#) to the west, the [Sundalaic Islands](#) to the south, the Eastern Continent to the east, and the Okami Islands to the north - regions with which the Tuyotukian Empire has a complicated history.

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Tuyotuki Islands Coat of Arms

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Status	Empire (mostly de jure, until the 1500s)
Ruler	Emperor
Societal information	
Official Language	Standard Tuyotukian language and other islands dialects
Demonym	Tuyotukian (by Zerrikanians, Nilfgaardians and Nordlings) Senzo (as they call themselves)
Religion	The Protector Moon Cult Emperor's worship and other minor religions

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History

Prehuman ages and First Conjunction of the Spheres



Biathinian artistic representation of a tatsu from that time

Just like in the Northern Kingdoms and other parts of the world, it is very difficult to estimate who the first inhabitants of the Tuyotuki Islands were before the arrival of humans. The oldest records indicate that they may have been the ancestors of the [samebitos](#) before they evolved to fully adapt to the East Sea and further developed their civilization in the water. The reasons for this evolution remain unknown, but it is speculated to have been due to an ecological collapse.

After this collapse, it is believed that shortly thereafter, their second inhabitants arrived - the dragons. More specifically, the [silver dragons](#), who over time and isolation, would give rise to the [tatsu](#) or Eastern dragons. These dragons would lose features such as wings in favor of bodies that were better able to channel [Chaos](#), which they would use for flight, among other things. However, there is much debate regarding this, as there are reports of tatsus in Bia Thin in nearby times. So, it is not certain whether the Tatsu evolved on the Tuyotuki Islands and later populated Bia Thin, or vice versa. And it may never be known for sure.



Furthermore, it is also not certain that the tatsu evolved from the silver dragons. It is believed so due to two factors: their shapeshifting abilities that they share with the entire chromatic range



Shinryū better known as Shenlong, a legendary tatsu from Bia Thin and the Tuyotuki Islands

of dragons, and their roles as guardians and protectors, in addition to the absence of hoarding treasures. This would indicate, according to legends, their ancestors, as silver dragons are not usurious beings but scholars and guardians of knowledge.

After the dragons, it is said that some time later, the vrans arrived during the peak of their civilization. There are vran monoliths that commemorate and mention the migration of people towards the east. Meanwhile, in the Tuyotuki Islands, there are accounts of the Suppon No Yurei, a race of lizardmen that tormented the first humans for a time. Additionally, there are ruins displaying an architectural style that could be a hybrid between vran architecture similar to that present in Loc Muinne and early traditional Tuyotukian architecture.

The Suppon No Yurei are sometimes described as turtle-men, but there is speculation that they could have been a type of soldier created by the few but very powerful mages that the Vrans possessed. They might have been a subspecies, much like the Vran warriors found in the reserves of the Blue Mountains in the Northern Realms. However, instead of being focused on offense, these soldiers were specialized in defense. It is also believed that the Suppon No Yurei would eventually degenerate over time, giving rise to the monsters known as [kappas](#).

Following the vrans, it is said that the dwarves would come next. There are reports of wars between the Suppon No Yurei and non-human beings very much resembling dwarves, known as korpokkur. They would have been led by someone named Sukunabikona and attempted to colonize the islands, but were expelled by the vrans and forced to march north, ultimately settling in the Okami Islands instead, where they remain to this day. Only their knowledge would remain, which would be stolen by the vrans and eventually end up in human hands. The crafting of sake and metallurgy would be two of the many legacies that the dwarves would leave in the Tuyotuki Islands.



Artistic depiction of an Aen Hagde woman, her race is better known by Tuyotukians as yōseis

After the vrans, a group of elves, forgotten by both their Aen Seidhe and [Aen Níffe](#) relatives (due to the Aen Seidhe's multiple wars with humans, as well as the death of many of their sages, and the Aen Níffe's empire's fall, which led to the loss of much knowledge, and consequently, many things were forgotten in their collective memory), would arrive to the Tuyotuki Islands. These were known as the [Aen Hagde](#) or Orange Bunian by humans, who came from Bia Thin where they had already established some kingdoms like Lichavis. They managed to settle on the islands due to a less powerful but more effective handling of magic, preventing the vrans from expelling them. They managed to have a tense but peaceful coexistence with them.

And finally, after that, the First Conjunction of the Spheres would occur, bringing with it other non-human races such as the antherions known as nekomata, the hybrids known as tengu, and the relicts known as sarugami, in addition to the humans that came before the Tuyotukians. It is not known where these humans would come from, but it is believed to be from the Sundalaic islands, mainly populating the southern and central islands. They had a peaceful coexistence with the elves (in fact, intermingling with them) and a complicated relationship with the vrans. It is said that around this time, both races began to mix after joining forces to defeat the vrans who were taking advantage of human weakness. This alliance dealt a blow that, if not extinguishing them, significantly reduced their numbers, eventually leading them to become part of history and legend.

The Tuyotukian Invasion and the unification of the islands



The origin of the Tuyotukians, much like the Nordlings, is enshrouded in mystery. Their point of origin and the reasons behind their migration to the islands remain elusive. While it is known that they arrived from "somewhere," the exact source and motives behind their

migration are uncertain. In contrast to the Nordlings, who were known to have been exiled, the Tuyotukian case is far more enigmatic. The prevailing theories offer two primary explanations.

The first theory posits that they might have come from a unknown continent (nicknamed by some scholars like [Fabio Sachs](#), as the Eastern Continent) possibly driven by ecological crises or catastrophes. The second, and more popular theory, suggests that they were expelled from the Bia Thin region by the non-human inhabitants. This theory gains prominence due to its potential to rationalize the Tuyotukians' later attempts at invading this region of [The Continent](#), their animosity towards non-humans, and their adoption of a writing system for their language resembling the one used in Bia Thin (believed to be derived, much like the script in the Asatta Peninsula).

Tuyotuki Islands Map

Less popular hypotheses propose that their origins might be traced back to the Asatta Peninsula, the island of Mu, or the Okami Islands. However, it is highly probable that, similar to the distant past of the islands, their true origin may never be definitively ascertained. Even the Tuyotukians themselves appear to have lost sight of their own heritage, with only vague myths and legends remaining to shed light on their past.

In contrast to the Nordlings, it is known that the Tuyotukians arrived in substantial numbers on the islands, lacking a clear leader to unify them under a single government. This unification would come much later in their history. Initially, the various clans assumed control of separate islands, engaging in conflicts with the islands' original inhabitants and the pre-existing non-human populations. Subsequently, conflicts arose between the Tuyotukian clans, including civil wars within individual islands and wars between clans from different islands.

This state of affairs persisted until the emergence of the clan that would later become the imperial ruling dynasty. This clan succeeded in asserting dominance over the other clans and unifying the islands under a single government, ultimately giving birth to the Tuyotukian Empire. It is believed that this clan's ascendancy was partly due to its mastery of [magic](#), which gave rise to the もじうしふは (Mojiusipha), the closest equivalent to mages in the islands. Furthermore, the cult of the emperor took root as many viewed the imperial figure as something divine, particularly due to their mastery of the power of Chaos.

However, this explanation remains inconclusive, as other sources, such as those from the Aen Hagde elves or Zerrikanian missionaries who visited the islands, suggest that the imperial family may have descended from a [tatsu](#), leading to their deification after the unification, owing to the presence of dragon cults among the islands' original inhabitants and non-human populations long before the Tuyotukian invasion.

Expansion

Shortly after the unification of the islands under the leadership of the imperial clan, a significant period in Tuyotukian history emerged, known as the 海の時代 (Umi no jidai) or the "Era of the Sea." This era marked the expansionist phase of the empire, which would endure for several centuries until the onset of the "Era of Rebellions." During this latter period, the empire experienced a decline in its influence and territorial holdings.

The onset of this expansionist era saw various notable developments. The Tuyotukians expanded their dominion beyond the initial twelve islands they had conquered during the invasion, including the acquisition of the Rebu Islands, the Dosa Islands, and the island of

Daruma. The latter was named by a missionary who introduced a new religion from [Melukka](#), which was founded by a renowned prophet from that region. Although this faith was not as widespread as the worship of the moon or the cult of the emperor, it attracted a substantial following.

Map of the first Tuyotukian expansion

The zenith of this expansionist era eventually gave way to what became known as the imperial era, followed by the era of exploration. Nonetheless, there remains considerable scholarly debate about whether these subsequent eras can be considered part of the expansionist period. This debate arises from the significant differences between these eras, despite some shared characteristics. Notably, the rebellions, which resulted in the loss of several territories, occurred prior to the era of exploration, signifying a pivotal shift in the empire's trajectory.

Scholars do concur, however, on a defining moment that marked the conclusion of either the expansionist or exploration era: the arrival of a Tuyotukian delegation, which included notable figures such as the exiled [School of the Dragon](#) Witcher, Baem "The Demon" (who was naturalized Nilfgaardian and later briefly joined the [School of the Viper](#), as the school itself would fall that year), the enigmatic Seiryu (in reality, a tatsu in human form, better known as Qinglong and the sister of the then centuries-dormant [Shenlong](#)), and [Donengar Akehi](#) (who would later, like Baem, become a naturalized Nilfgaardian). This delegation arrived in [Nilfgaardian Empire territories](#) in the year 1257, ultimately bringing the two empires into contact with each other.

First Invasion Attempt to Bia Thin ✦

In the eighth century after the Resurrection, specifically in the 760s, the Tuyotukian Empire embarked on its first invasion of the Bia Thin region. Eager to extend its dominion beyond the already-conquered islands, the empire sought to establish a presence on The Continent following initial diplomatic encounters with a thriving Zerrikania. This ambition set the stage for a series of incursions and conflicts along the coasts of Bia Thin throughout the decade. Despite their military prowess, the Tuyotukians failed to achieve significant conquests, thwarted by the collective resistance of the diverse non-human populations inhabiting the various kingdoms. Zerrikanian technology played a crucial role in aiding the local defense efforts.

The notable outcome of this invasion attempt in Bia Thin was the Tuyotukians' partial control of certain small enclaves, including some coastal cities throughout the region and the southern part of the Asatta Peninsula. However, their expansion into the northern reaches of the peninsula met with staunch opposition from a united front of Haaklandians and North Assatians, resulting in the expulsion of the Tuyotukian forces. Although the empire briefly held sway over portions of Asatta, their control proved short-lived.

By the 820s, the southern part of Asatta, despite its fragmentation into numerous kingdoms, had successfully achieved independence.

Second Invasion Attempt to Bia Thin ✦

The 1010s were a tumultuous era for the Tuyotukian Empire, marked by heightened tensions among various clans, particularly those ruling over the islands acquired beyond the original twelve, in opposition to the Imperial Clan. This discord was further fueled by heavy taxes and a minor economic crisis. In response, the imperial clan made the decision to embark on another ambitious invasion into the Bia Thin region. The primary objective was to unite the country against a common enemy, a strategic move intended to assuage internal tensions and alleviate the economic crisis. This military endeavor proved to be comparatively more successful than the attempt of the 760s. While they fell short of establishing a firm grip on continental territories, the imperial forces did manage to achieve a significant victory by securing control over the island of Mu, situated in close proximity to the coasts of the aforementioned region.

This era also witnessed the Tuyotukian Empire's initial interactions with cultures extending

beyond the confines of Bia Thin and Zerrikania. Notably, trade connections were established with Zangvebar through their merchants, giving rise to notable heroes like the School of the Dragon Witcher, [Yasuke](#). Furthermore, relations with Melukka became more consistent, extending beyond the occasional encounters facilitated by singular travelers such as Daruma. Additionally, the Tuyotukian Empire found itself in closer proximity to the Sundalaic Islands, initiating contact while refraining from attempts at dominion; this would happen later in history.

Third Invasion Attempt to Bia Thin

The third attempt to invade Bia Thin would occur forty years after the second, around the 1150s. This invasion stemmed from a period of economic prosperity and unity among the various ruling clans of each island in the Tuyotuki Islands and the imperial clan. In contrast to the previous invasion, the Tuyotukians enjoyed a favorable position in Mu due to their continued control. Despite a part of the island gaining independence some years earlier, the Tuyotukians still exerted control over much of it.

The advantageous position in Mu, coupled with alliances forged with kingdoms such as [Buyan](#), played a significant role in the invasion. Buyan, having gained independence from Zerrikania, became part of the Tuyotukian Empire when its princess married the emperor of that time. This alliance was facilitated by Tuyotukian control over much of the island, allowing Tuyotukian merchants to establish contact with the interior of the Bia Thin region.

With support from Buyan, the Tuyotukians launched a third invasion, which enabled them to expand their territory more than in previous attempts. This marked one of the peaks of the empire's expansion before its decline and the rise of the second empire. They seized a considerable portion of the region, leaving a lasting impact. However, their control was short-lived as various guerrilla movements formed in the occupied zone, forming alliances and coordinating efforts to eventually expel the Tuyotukians permanently. Consequently, the Tuyotukians redirected their expansionist goals to the Sundalaic Islands archipelago.

End of the Tuyotukian Golden Age and beginning of the Silver Age

Like any empire, the Tuyotukian Empire eventually entered a period of decline. As previously mentioned, it lost all its territories in the Bia Thin region, including the part of the Mu island they still controlled, and even the Okami Islands, which had become a vassal state during their golden age. However, this did not mark its definitive end but rather a crisis driven by ambition that ushered them into a new era, one not exactly golden but perhaps we could consider it a "silver" age. Despite the losses, which once again reduced their territory to the islands that the Tuyotukians had taken after their invasion, along with some nearby ones, they continued to regard themselves as an empire.

From this point onwards, as previously discussed, they attempted to conquer the Sundalaic Islands, eventually crossing paths with the Nilfgaardian Empire directly (since indirectly through their interactions with people from Zerrikania, the Tuyotukians were acquainted with the Nilfgaardian Empire, which they referred to as Daqin), which was also seeking to assert control over the islands. Additionally, it is believed that during this period, they discovered the Eastern Continent (still unknown to the Nordlings until the 17th century) and endeavored to establish settlements there. However, these attempts ended in failure, not so much due to conflicts with the original inhabitants but rather the hostility of the environment.

A koala

During this era, it is believed that the trade in exotic creatures with Zangvebarian merchants, including platypuses and koalas, had its origins. Eventually, these traders would go on to sell these creatures in the Northern Kingdoms.

Tuyotukian - Zerrikanian Conflicts

During the Tuyotukian Empire's Golden Age, despite good relations between the two countries, conflicts arose between the Tuyotukian Empire and Zerrikania. This was due to a

more protectionist era in Zerrikania, where the matriarchy raised tariffs on Tuyotukian products, leading to minor conflicts that ultimately didn't escalate further. However, they played a role in the end of this golden age and the beginning of the Silver Age. This was because a significant portion of the funding for the Tuyotukian Empire's army, present in the region of Bia Thin and the island of Mu, came from selling goods to countries bordering their continental territories. This army was primarily comprised of local mercenaries and some ronin. So, with this income disrupted, resignations occurred, creating a weakening of the empire's control and paving the way for rebellions and the independence of territories.

Kilanti - Tuyotukian Conflicts ✦

However, the end of the Tuyotukian Golden Age and the onset of their Silver Age were not solely attributed to conflicts with Zerrikania. Concurrently, clashes with the people of Kilan-Tal played a pivotal role. Following the conclusion of Kilan's first civil war, the Khans of [Kilan-Tal](#), driven by the desire to unify their people and avert a second internal conflict, unleashed their hordes in attacks against the Biathinians and Zerriknians, including the territories of Bia Thin then controlled by the Tuyotukians. Their advance persisted until they reached the sea, where they constructed a fleet and set sail for the islands. The inhabitants of the Tuyotuki islands then were compelled to defend themselves under the leadership of a shogun, a situation that weakened communications with their inland territories.

Upon the eventual expulsion of the hordes of the Khans, the residents of these territories, perceiving the weakened state of the Tuyotukian Empire, found themselves compelled to organize guerrillas and rebellions. This, coupled with the protectionist policies of Zerrikania, marked the demise of the Tuyotukian Golden Age and the beginning of their Silver Age.

Contact with Nilfgaard ✦

The initial interaction between the Tuyotukian Empire and the Nilfgaardian Empire unfolded informally in the Sundalaic Islands, driven by both empires' aspirations to claim the territory and assert dominance over the native population. This unexpected alliance emerged as Nilfgaardian and Tuyotukian forces joined together against the natives in a pivotal battle on the island of [Sabana](#), a union that proved essential as they faced potential defeat individually. Informal exchanges endured after both empires' victory, fostering mutual support in advancing their interests throughout the Sundalaic Islands. Over time, a makeshift pidgin language evolved, serving as a means of communication between the allied forces.

As the collaboration progressed, the generals from both empires assigned to the conquest of the archipelago eventually convened, exchanging crucial information and establishing a personal rapport. This marked a significant transition toward formal contact.

The anticipated meeting would materialize once both generals communicated with their respective superiors. In the case of the Tuyotukians, the preparation of the diplomatic team mentioned earlier would come into play, poised to embark toward Nilfgaard's nearest established territory at the time—the island of Mekan. On Mekan, the Tuyotukian diplomatic team would be received by a representative of the emperor who would later be known in Nilfgaardian history as "The Usurper." With this encounter, formal diplomatic relations would commence, allowing both empires to finally acquaint themselves with each other in an official capacity. Thus marking the end of one era for the Tuyotukians and the beginning of another.

From this meeting, several notable occurrences emerged. [Donengar Akehi](#), the ambassador and principal leader of the diplomatic team sent by the Tuyotukian Empire, stood out prominently. Enthralled by Nilfgaardian culture, he chose not to return to his homeland, opting instead to reside among the people of "Daqin" for an extended period. Over time, he became naturalized, and his fascination with Nilfgaard extended to joining the Nilfgaardian army. Eventually, he rose to the position of commander in the very location where the formal meeting between the two empires transpired.

Another noteworthy development was the nationalization of Baem. Initially serving as a protector to Donengar, he remained by his side, diligently working to reclaim his lost honor. Upon receiving permission from Donengar, Baem embarked on a journey to the Continent,

where, as mentioned earlier, he would eventually join the School of the Viper.

Following this pivotal encounter, in the same year, the Nilfgaardian Empire initiated a diplomatic mission to the Tuyotuki Islands, aimed at fortifying the diplomatic relations that had been established. This endeavor proved successful, leading to the establishment of a Nilfgaardian embassy on the island of Tawalisi. Furthermore, in 1265, Nilfgaardian Military Intelligence incorporated the orions, a Tuyotukian weapon utilized by the shinobis of the islands and School of the Dragon witchers, into their ranks.

Concerning diplomatic relations between Nilfgaard and the Tuyotuki Islands after the downfall of The Usurper and Emhyr's ascent to the imperial throne, the trajectory remained positive. Not only did the Tuyotukians send a delegation to attend Emhyr's coronation, but they also presented him with Tuyotukian-crafted armor known as the White Tiger of the West armor, along with a set of swords named the Nine-Tailed Vixen Steel and Silver Swords set as gifts of goodwill. Notably, this set had previously belonged to Baem during his time as a School of the Dragon Witcher, but he generously gifted it to his Tuyotukian compatriots after adapting to the equipment of the School of the Viper. This armor and this set of swords, it is said, would eventually be used by two legendary witchers, one in the north, and one in the east.

Tuyotukian Presence in the Third Northern War

The Tuyotukian involvement in the [Third Northern War](#) might be considered a footnote, yet it did indeed occur. This can be attributed to Baem, who managed to survive the collapse of the [School of the Viper](#) and subsequently joined the Kingslayers organization under the leadership of Letho of Gulet. Specifically, Baem was tasked with the mission to assassinate Esterad Thyssen, following Letho of Gulet's employment by [Sile de Tansarville](#) and [Philippa Eilhart](#) to eliminate Aedirnian King Demavend III.

However, Baem's assignment took an unexpected turn when he encountered resistance from the School of the Cat Witcheress, [D'yaebi](#). Acting as the hired bodyguard for the Kovirian king, she thwarted Baem's assassination attempt. In the aftermath of this failure, Baem decided to part ways with the Kingslayers organization.

Tuyotukian Influence in Nordling Culture before the mid 15th century

Similar to their involvement in the Third Northern War, we could consider Tuyotukian influence on Nordling culture prior to the mid-15th century as a footnote. This influence came to the fore after certain members of Fabio Sachs' Far East expedition sold oni masks in places such as the Seaside Bazaar in Cidaris. Subsequently, a trend emerged, particularly among assassins and mercenaries, to don masks inspired by these artifacts, with the intent of striking fear into their targets or prey, often obscuring half of the wearer's face.

Fabio Sachs Expedition and the Tuyotukian Civil War (December 1283 - December 1284)

Similar to the Tuyotukian presence, both culturally and in events like the Third Northern War, the Nordling presence in the Tuyotuki Islands until the arrival of the expedition led by Fabio Sachs could be considered a footnote. The most notable aspect of this small, almost nonexistent presence was the inclusion of Alzur's story and the creation of witchers in Tuyotukian art and writings, albeit somewhat distorted by the passage of time, thanks to the witchers of the School of the Dragon.

Artistic representation of Alzur in an Tuyotukian painting about the origin of the Witchers

It wouldn't be until December of 1283, with the arrival of the aforementioned expedition on behalf of the kingdom of Lyria & Rivia to establish a commercial treaty with the Tuyotuki Islands, that these distant civilizations would come into contact for the first time. Unlike the contact with Nilfgaard, this encounter would not be as pleasant because Fabio's expedition arrived at a tumultuous time. Since they became scapegoats after the emperor's assassination, which triggered the Tuyotukian Civil War. In this conflict, the expedition, along with the School of the Dragon Witchers (who saved them from being crucified), became involved – not

choosing a side but rather because the ports were closed, and they couldn't escape. With their objective being to restore the expedition's honor, halt the war, and uncover the true assassin. Eventually, they succeeded, thus ending a year-long civil war.

Kilanti Expansion (1300 - 1350s)

Despite their distance from other territories and the failure of the previous conquest attempt, the Tuyotukians faced another invasion in the 14th century, which once again ended in failure. This led the Kilanti Empire to redirect its efforts towards the western region of The Continent. The notable difference this time was that they didn't need a shogun, as the climate itself destroyed the fleet they intended to use to take the islands. Although, some say that, in reality, this was the work of a then-awake [Shinryū](#).

Second Conjunction of the Spheres (1358)

During the Second Conjunction, in 1358, there were no major changes on the islands. Only the increase in the population of monsters and non-humans from other worlds. Although it is rumored, that the [School of the Dragon](#), had to split into at least 3 factions to take care of the monster problem throughout the imperial territory.

Three Kingdoms Era (1450 - 1480)

During this tumultuous period, succession disputes among the three sons of the Emperor of the Tuyotuki Islands occurred, leading to the division of the (de jure empire) into three kingdoms. This eventually resulted in a long and bloody civil war, culminating in the eventual reunification of the (de jure) empire and its transformation into the de facto "Second Tuyotukian Empire." In order to prevent further internal strife and ensure the survival of the nation, new expansion plans were devised. This pivotal moment signifies the demise of the 空に浮かぶ月 (Floating Moon over the Sky) dynasty and heralded the dawn of a new era under a different ruling house established by the son who emerged victorious in the civil war. This also marked a few years later the beginning of the Tuyotukian colonization of the Western Continent.

Western Continent (1500s)

After the Three Kingdoms Era, the Tuyotuki Islands experienced a period of reunification, culminating in the rebirth of an empire. This revitalized empire embarked on a journey of expansion and settlement along the [Western Coast](#) of the [Western Continent](#). In this new territory, they encountered numerous conflicts with the different elven kingdoms already established in the region.

Culture and people

The culture of the Tuyotuki islands and their inhabitants has been heavily influenced by the arrival of what would later be known as the Tuyotukians, or the Senzo as they call themselves, since the term "Tuyotukian" was coined by Zerrikanians after the first contacts and later adopted by Nilfgaard and Nordlings. After the invasion, they sought to impose their way of life, and much of the original culture of the indigenous inhabitants, whether human or non-human, was lost. However, some elements survived and eventually integrated, whether the invaders approved or not. This situation is reminiscent of what occurred in the other great empire of the world, but in a much less peaceful and integrative manner than in Nilfgaard.

Among these elements are words and verbs from the original language of the first Tuyotuki inhabitants, which were incorporated into the new language as loanwords. This is particularly common in the southern islands and some (though not all) of the central ones. Additionally, the naming system of a first name followed by a long surname was adopted by the invaders, especially among the aristocratic class. In contrast, other classes maintained the system of listing the surname first and then the given name (although this varies by island).

In the practice of onmyodo (the way the Tuyotukians understand and practice magic), the local bomo (not to be confused with the bomoh from the Sundalaic Islands) was incorporated, comparable to a druid or shaman in other parts of the world.

Architecture

Example of
Tuyotukian
architecture

The architecture of the Tuyotuki islands, despite sharing similarities with other parts of the [Far East](#), such as the vast region of Bia Thin or [Asatta](#), possesses distinct characteristics that set it apart from the various styles found on the continent and the aforementioned peninsula. Due to the scarcity of resources like stone on the islands, wood is the primary construction material. Stone is reserved for significant structures like temples or palaces, with the most notable example being the imperial palace, which, to some extent, emulates the ruins of the Forbidden City in Bia Thin.

The primary structural system of Tuyotukian architecture revolves around the arrangement of posts and beams, relying on vertical pillars (posts) and horizontal beams to support the weight of the building. This design enables the creation of open, well-ventilated spaces without the need for load-bearing walls. Additionally, tatami mats and fusuma screens are integral elements of Tuyotukian interiors. These rectangular straw mats cover floors and serve as a unit of measurement for room size. The arrangement of tatami mats plays a pivotal role in spatial design.

Fusuma screens, on the other hand, are sliding panels that act as partitions within a Tuyotukian house. Traditionally, they consist of wooden frames filled with translucent paper, allowing diffused light to permeate. They can be opened to create larger spaces or closed for enhanced privacy. Moreover, there are shoji screens, similar to fusuma but constructed with a wooden lattice frame and translucent paper. They function as sliding windows and doors, permitting filtered light while preserving privacy.

In addition to its resource-driven use of wood and distinct structural system, Tuyotukian architecture boasts a rich array of ornamental elements that reflect the cultural and environmental contexts of the islands with nature playing a pivotal role in the decorative motifs, with intricate carvings and engravings often featuring native flora and fauna, something that probably (although the Tuyotukians would deny it), they inherited from the Aen Hagde elves.

And lastly, another aspect of Tuyotukian architecture lies in its roofing techniques. The roofs of Tuyotukian buildings are renowned for their graceful curves and layered construction. Thatched roofs, crafted from local grasses and reeds, are woven to provide both durability and visual appeal. The undulating forms of these roofs not only contribute to the aesthetic of the buildings but also serve a practical purpose, allowing for efficient rainwater drainage in the tropical and subtropical climate of most the islands.

Art

In Tuyotukian society, art in all its forms holds great significance, even more so than in the Northern Kingdoms. They engage in various arts, including painting, music, poetry, literature, and theater. The difference from other societies like the Nordlings lies in the level of importance. Unlike the Nordlings, artists such as painters have less prominence in courts and are often seen traveling across the islands, taking commissions from the different ruling clans, and occasionally from the imperial clan, which is considered a great honor. There are distinct styles and art schools associated with specific artist clans, although these clans are not nomadic like the merchant clans; they have a fixed location and travel only when required, usually with one or two members.

On the other hand, music holds greater importance, and one of the Tuyotukian equivalents of bards, known as Biwa hōshi—unlike Nordlings bards who are often traveling—can be found in fixed locations, such as the palaces of various ruling clans or the imperial clan. This emphasis on musicians rather than painters may have been inherited from the islands' original inhabitants before the invasion. Unlike the bards of the Nordlings and Nilfgaardians and the griots of Zangvebar, the Biwa hōshi's music is much more "refined" and less geared toward the common people, resembling the opera of the Northern Realms and the Empire but without being as elaborate.

For the general populace, music is often performed by *kyuvus*, individuals who could be considered a cross between a mage and a bard. Essentially, they are people trained in magic, typically illusionary magic, who travel from town to town playing songs accompanied by powerful images to entertain the people. These songs often depict mythical stories, but *kyuvus* also collect stories from ordinary people. In Nordlings terms, the closest comparison would be a *skald* from the Skellige islands but with magical abilities.

Kyuvus usually sing these mythical stories for a simple reason: real stories are often portrayed by theater companies, whether recent or ancient. Theater is the primary means by which history is conveyed in the Tuyotuki islands, catering to both the aristocracy and the common people (although the aristocracy has the option to access books or historical records). Due to this, various subgenres of theater exist, such as *jidaiwono* and *shingeki*.

Calendar 🗨

Unlike in other parts of the world, such as the Northern Kingdoms and Nilfgaard, where a solar calendar is used, or in Ofir, where a lunisolar calendar is used, the Tuyotuki Islands use a lunar calendar. This calendar, unlike, for example, the Nordling calendar based on the Elven calendar, has a total of 354 days, making it 11 days shorter than the aforementioned calendar. However, like the Nordling calendar, each month begins with the new moon (around day 17 in the Nordling calendar).

Currency 🗨

The currency that circulates within the bounds of the Tuyotukian Empire is known as the *ryo*. This distinctive monetary unit sets itself apart from global counterparts by virtue of its unique square shape, a departure from the conventional round form. Until the arrival of the Nilfgaardian *floren*, it served as a freely accepted currency in several places in Bia Thin and the Sundalaic Islands.

Education 🗨

The education in the Tuyotuki Islands is highly specialized. General education is reserved for the ruling clans (including the imperial clan), samurais, and monks. On the other hand, other clans often receive very specific education, primarily in a practical way. The only exception is reading and writing, which is common even in specialized clans, excluding the peasantry.

Witchers from the School of the Dragon typically receive some general education (along with their monster knowledge and physical training), but not in the same manner as the aristocratic class. Their focus is primarily on protocols for courtly behavior. This is likely derived not only from their proximity to the imperial clan that governs the Tuyotuki Islands but also from the origins of their founder as a member of the School of the Manticore, which as already mentioned was extremely close to the Zerrikanian Crown.

Religion 🗨

The main religion of the Tuyotukian Empire, known in Nilfgaardian records as the Protector Moon, closely parallels Nilfgaard's [Great Sun](#) cult but shifts its focus to the moon. This name was bestowed upon the faith following the initial formal exchanges between the two empires. In the islands, it is alternatively referred to as 月読の命 or 月夜見の尊. Unlike the Great Sun, the Protector Moon is a henotheistic religion, signifying that it recognizes multiple deities but focuses its worship on one primary deity—the moon, or *Tsukuyomi*, in this case.

The henotheistic nature of the Protector Moon allows for a certain degree of syncretism, wherein local beliefs and customs may be incorporated into the overarching faith. This contributes to its richness and adaptability across diverse regions within the empire, fostering a sense of unity while respecting regional variations.

Holding a position of near-equal importance in the Tuyotukian Empire is the cult devoted to the Emperor and the imperial family. Some scholars, like Fabio Sachs, argue that these are essentially facets of the same overarching belief system, with one serving as a variant of the other. The Emperor is often revered as a divine figure, embodying a spiritual connection

between the earthly realm and the celestial powers since, according to legends, he is a direct descendant of Tsukuyomi, and his family unified the islands by divine mandate in a complicated period and brought peace. This intertwining of religious and political authority reinforces the unity and stability of the empire.

Another important religion within the Tuyotukian Empire is the faith propagated by the prophet Daruma upon his return from his journey to Melukka. This particular religious doctrine centers around the pursuit of enlightenment, aiming to transcend the limitations of human existence, attain a comprehensive understanding of everything, and establish communion with the divine. The followers of Daruma engage in rigorous spiritual practices, including meditation, asceticism, and the study of Daruma's teachings recorded in their sacred texts, all with the ultimate goal of achieving a heightened state of consciousness and connection with the divine realm. Daruma's teachings emphasize the importance of self-discovery, inner peace, and the harmony between individuals and the natural world. The faithful believe that by attaining enlightenment, they can overcome the complexities of mortal life and forge a direct link with the gods.

In addition to these predominant faiths, there exist other religions of less importance. Among these are various cults devoted to dragons, though their prevalence is waning. Additionally, there are sects dedicated to venerating powerful yokais, particularly among the peasant population in specific regions. Lastly, there are cults devoted to obscure gods like Kuman Thong that were inherited from the islands' original inhabitants after the Tuyotukian invasion.

Slavery 💎

In the Tuyotuki Islands, slavery is legal but infrequently practiced, unlike in the Nilfgaardian Empire, which, for example, has a dedicated segment of slaves within its military forces. This is primarily due to the manner of dispensing justice in the islands, where significant transgressions often result in death or crucifixion instead of imprisonment.

On the other hand, minor offenses often lead to the imposition of slavery, a fate that can evolve into servitude to the clan affected by the committed crime or community labor. These enslaved individuals bear the designation 名誉がなければ (without honor) and lose all their rights, even if they are from clans that are high in the Tuyotukian caste system; these "without honor" individuals are considered the bottom of the social pyramid, even below the peasantry. It's important to note that this system of servitude is not perpetual; it is temporarily limited by a duration set by the ruling clan in charge, which acts as the judge when crimes occur in its territory.

This measured approach to justice reflects the Tuyotukian Empire's commitment to balancing retribution with pragmatism, ensuring that the consequences of minor offenses, while severe, are not unending. The temporal limitations imposed by the ruling clan not only signify a commitment to fairness but also serve as a mechanism for the reintegration of those once deemed dishonorable back into Tuyotukian society after their prescribed period of servitude has elapsed.

However, interactions with other nations, like Zangvebar and the Nilfgaardian Empire, have introduced the emergence of a modest slave trade. This trade becomes a new form of punishment by transferring these slaves to foreign owners, marking a form of exile without being formally an exile, since the slaves don't have such honor. Such punishment often results from serious but non-capital crimes, providing a form of punishment that the Tuyotukians deem just. Most of the time, this trade takes place in exchange for money for the Tuyotukians, but there have been cases of barter, exchanging local slaves for foreign slaves for one reason or another, one of the most notable being that of Yasuke and other members of the School of the Dragon.

Exile, for its part, is a sentence carried out for individuals who, despite having committed a serious offense, have done much good in the past and therefore have not lost all their honor. It is considered a way to prevent them from losing it completely (since if they were to stay, they would). These exiles usually head to neighboring territories such as Bia Thin, the Okami Islands, the Sundalaic Islands, or Melukka. Although there have been cases of

Tuyotukians exiling themselves farther away, such as the aforementioned case of Baem in Nilfgaard.

Structure of the society ✦

The Tuyotukians live in a feudal society that shares certain characteristics with the societies found in the [Skellige Islands](#) and many territories of the Melukka region. Like in Skellige, they are governed by clans, and like in [Melukka](#), their society embodies a structure reminiscent of a caste system. Different clans specialize in various trades, providing services to the ruling clan based on the island or region of the island they inhabit when the ruling clan requires it, the tithes, so common in the Northern Kingdoms, and taxes vary according to the clan's specialization. For example, a blacksmith clan may provide only one excellent sword and 5% of its profits, while another may contribute more—this is at the discretion of the ruling clan. Subsequently, the ruling clans, in a hierarchical order, submit to the Imperial Clan, which holds dominion over them all. In contrast to Skellige, however, the Tuyotukian monarchy follows a hereditary succession rather than an elective process. The only exception to this rule are the merchant clans, which are usually nomadic and have no fixed location, falling under the jurisdiction of the ruling clan of the island or region of the island they are in, as long as they pass through and the monks.

Similar to the caste systems observed in some Melukkan regions, Tuyotukians typically inherit their clan's trade at birth. Marrying someone from another clan, especially one with a different trade, is generally discouraged. Nevertheless, exceptions exist, allowing for greater social mobility compared to Melukka. Demonstrating talent or gaining approval from both one's clan and later the ruling clan can pave the way for marriages between individuals from clans with different occupations.

Within Tuyotukian society, noble titles are a privilege reserved exclusively for the imperial clan. Two notable examples include chaophraya, akin to the title of hidalgo in places like Ebbing, Toussaint or Cintra, bestowed upon individuals considered important to the imperial clan but not belonging to it. Another is the equivalent of a prince, known as koshaku.

This society has endured for centuries, even in times of crisis, remaining steadfast with minimal changes. Two notable instances include when the emperor chose to temporarily delegate power to a shogun during the Haaki invasion and when the elective monarchy model was temporarily employed to decide the new reigning dynasty after the emperor's death in the Tuyotukian Civil War.

Mojiusiphas and monks ✦

Unlike in other parts of the world, mages, or rather, the equivalents on the islands known as mojiusiphas, do not hold as privileged a position. In this regard, it is similar to the position that mages have in the Nilfgaardian Empire. While they are recognized as advisors to ruling clans, their role is not as influential as that observed in the Northern Realms. Unlike the Nordlings, the Tuyotukians lack a central organization regulating magic, making things like sterile mages difficult to come by. This situation has given rise to mage clans capable of exerting pressure on ruling clans, including the imperial clan, much like the bourgeois class might in places like Kovir. Additionally, this has made the knowledge of magic challenging to access, causing mages to appear almost like pariahs in society, especially because the custom of kidnapping sources to train them and "improve the blood of the clan" is present in the Tuyotuki Islands.

Due to these circumstances, magical practices such as necromancy or goetia are not outright prohibited but are frowned upon, considered dangerous and dishonorable. The hierarchy of mages in Tuyotukian society generally positions them above merchant clans but below ruling clans. This position creates a delicate balance where mages navigate their roles as advisors and wielders of magical arts in a society that, while not outright hostile, views their practices with a cautious and sometimes skeptical eye.

On the other hand, monks are regarded as outcasts because they choose to live outside the bounds of conventional society. However, paradoxically, they command respect for their unwavering commitment to the pursuit of complete understanding. Their way of life

involves detachment from societal norms, opting instead for a dedicated focus on spiritual and intellectual enlightenment.

Drawing a parallel in the Nordling context, one might liken monks to philosophers. However, unlike their Nordling counterparts, these monks lack a stable position within formal institutions such as universities, and they don't achieve the same level of recognition as renowned scholars. Instead, they exist on the fringes, often embracing a solitary and ascetic lifestyle that sets them apart from their Nordling equivalents.

National Emblems

The Tuyotuki Islands, as such, do not have their own flag or coat of arms. Instead, the representation is typically drawn from symbols that signify the imperial clan or the shogun (in the event that the Emperor has delegated military authority to him), for example, during times such as war against an invader. What is common, however, is the motif of the moon, which is present in nearly all the coat of arms and flags of the various ruling clans on each island.

Forms of discrimination

Humans

Similar to the Northern Realms, discrimination among humans in the Tuyotuki Islands is primarily class-based . However, unlike in the Northern Realms, peasants often have more rights (varies by island), and their lords tend to be more understanding. Xenophobia is also present to some extent, as Tuyotukians are generally cautious of foreigners unless they prove them wrong. The exception is for territories with which they have interacted and, for various reasons (curiosity about their culture, conflicts, etc.), consider them equals. The most notable examples are Zerrikania and Nilfgaard (in one case, due to Zerrikanian technology, and in the other, a fascination with Nilfgaardian culture).

Non - humans

The situation of non-humans in the Tuyotuki Islands indeed exhibits parallels with that found in the Northern Kingdoms. However, it is important to note that there are nuanced differences that hinge on the specific governing laws of each island territory. Across the archipelago, non-human individuals are typically relegated to a status akin to second or even third-class citizenship.

The Tuyotuki Islands boast a remarkable diversity of non-human inhabitants, many of whom are exclusive to these unique lands. Unlike certain regions in the Northern Kingdoms, where non-humans may be confined to reserves (such as in the Blue Mountains), the Tuyotuki Islands take a somewhat different approach. While segregation is not institutionalized in the form of reserves, many non-humans find themselves dwelling in ghettos. There are exceptions, however, as some non-humans have chosen to align themselves with powerful human clans, which affords them a different status and degree of integration within the larger society.

A tengu observing from a distance, the tengu are one of the many non-human races unique to this part of the world

A common thread that connects the Tuyotuki Islands with the Northern Kingdoms is the emergence of non-human guerrilla groups. These factions actively oppose the established government and, on occasion, even challenge the human population as a whole. One of the most famous of these groups is the Hyakki Yagyō (百鬼夜行), or *The Night Parade of One Hundred Demons*, as translated from the Tuyotukian language.

The only cases of non-humans being "fully free" in the Tuyotuki Islands (i.e., not confined to ghettos, persecuted, being servants of humans, or part of the Hyakki Yagyō (百鬼夜行)) are those who have taken to the sea and become pirates known as wozous. These wozous attack any human ship they come across, whether Tuyotukian or not, and roam the waters of the East Sea and the territory of the Tuyotukian Empire, occasionally reaching the Okami Islands as well. Many wozous are often led by hihis (a type of non-human, which, according

to testimonies collected by Fabio Sachs and speculative elements on his part, are believed to be either [werebbubbs](#) who have become pirates or a race related to them), accompanied by other "weaker" non-human races (such as abumi-guchis, hitotsume-kozōs, karukas, and kudans) that the Tuyotukians managed to "cast into the sea."

Regarding witchers, unlike in the Northern Realms, they are not considered outcasts and abominations, no better than the monsters they combat. Instead, they are treated with respect and sometimes even admiration for what they do, similar to the way the [School of the Lion](#) is treated in [Zangvebar](#). This is mainly due to their connections with the Imperial Clan, similar to how the predecessor of the School of the Dragon, as already mentioned, the School of the Manticore, had ties to the Zerrikanian Crown. Additionally, this respect also stems from the hostility with which monsters on the islands and many non-humans often treat humans.

Despite their mutant nature, discrimination against non-humans was also present for a long time among the witchers of the School of the Dragon, who originally focused on maintaining a balance between humans, monsters, and non-humans. This was due to the hostility of non-humans towards humans, leading many members to view them as similar to the monsters they fought. This disagreement resulted in some members hunting non-humans, causing dissent and eventually leading to the exiles of this members and the creation of another school, the [School of the Wyvern](#). This internal conflict, known as the "Draconid Uprising," nearly destroyed the School of the Dragon, but it eventually managed to recover.

Yokais

The term "Yokai" is employed by the Tuyotukians in a derogatory manner to categorize non-humans and monsters. Within this classification, a Yokai can be further divided into two distinct types: the hostile ones, who resist human authority, and the benevolent ones, who willingly serve humans.

However, beyond the borders of the Tuyotuki Islands, the term takes on a different meaning. It is used to refer to the unique monsters native to the Tuyotukian Empire.

For a list of monsters, notable Tuyotukians and non - human races see below in the article.

Physical description

Physically, Tuyotukians are characterized by shorter stature compared to the average Nordling and Nilfgaardian. This is likely due more to genetics than to their diet. They tend to be slender, athletic, with slanted eyes, and their skin tone varies from pale (mainly among the aristocracy and those living in the northern islands) to olive (central islands), orange (those with more Aen Hagde ancestry), and even to a darker complexion (southern islands and descendants of the original islanders before the invasion).

Regarding hair color, it is typically in the range of black to dark brown, though, similar to Nordlings, individuals with unusual hair colors are more common among the Tuyotukians. The difference lies in the fact that these variations are more abundant than in the Northern Kingdoms. Eye colors are also noteworthy, with shades like gray, hazel, and black being more prevalent, while blue, green, and brown are difficult, if not nearly impossible, to find. Similarly, hair colors such as blonde, dark blonde, or red are rare among the Tuyotukians.

Weapon laws

The Tuyotukian society places a distinctive emphasis on the absence of weaponry among its populace, unlike in the Northern Kingdoms—a principle upheld even by the Emperor himself. Only a few exceptions exist, namely within his personal guard and individuals affiliated with warrior clans—renowned figures such as samurais, enigmatic shinobis, the witchers of the School of the Dragon, and societal outcasts like ronins or bandits. Despite the permissibility of carrying weapons in many locations, engaging in combat with them within these spaces is prohibited. This prohibition, however,

A Onna-Bugeisha from the Imperial Guard

is not primarily a legal decree but rather a deeply ingrained social custom and tradition, one that even those considered outlaws, such as the already mentioned ronins and bandits,

adhere to.

This unique societal norm has given rise to a distinctive practice for conflict resolution—a tradition involving one-on-one duels. These duels, instead of occurring in populated areas, commonly take place in abandoned locations, such as fields, adding a layer of ritualistic significance to the resolution of disputes, especially when it comes to honor, a value that, as in Ofiri culture, is very important among the Tuyotukians.

Women's rights and sexual minorities

In the Tuyotuki Islands, the societal landscape for women closely mirrors that of certain conservative kingdoms in the Northern Kingdoms, such as [Kerack](#), or extending further south, the Nilfgaardian province of [Gemmeria](#). While there are notable exceptions, such as the Onna-Bugeisha, the female-only Imperial Guard serving the Emperor, and specific clans adhering to matriarchal structures, the overall status of women tends to align with traditional gender roles.

Despite these exceptional cases, the situation for women in the Tuyotuki Islands is generally characterized by adherence to conservative norms. The Onna-Bugeisha, serving as a A Tuyotukian geisha unique example, showcases the limited opportunities for women to break away from traditional roles.

Turning to the treatment of sexual minorities, a distinct departure from the more liberal attitudes prevalent in the Northern Kingdoms becomes apparent within Tuyotukian society. Unlike their Northern counterparts, the Tuyotukians adopt a less permissive stance, categorizing homosexuality, bisexuality, and other non-heteronormative orientations as "perverted." These orientations face active persecution within both the cultural and legal frameworks of the Tuyotuki Islands.

Languages and writing system

The language spoken in the Tuyotuki Islands is primarily the Standard Tuyotukian Language, followed by the various dialects of each island. Similar to the Northern Kingdoms, people can be distinguished by where they come from based on the unique words they use or their accent. In addition to this language, other languages are also spoken, such as the Aen Hagde dialect of the Elder Speech, mainly used by non-humans, and the creole spoken by the witchers of the School of the Dragon among themselves. Similar to the inhabitants of Bia Thin and the Asatta Peninsula, as mentioned briefly, their writing system shares commonalities as it is based on logograms. This has led to the aforementioned theorization that the Tuyotukians may have come from this region of the continent to the islands.

Some notable Tuyotukians

- Baem "The Demon" (exiled, naturalized Nilfgaardian)
- [Donengar Akehi](#) (naturalized Nilfgaardian)
- [Halsey "The Basan"](#) (unknown, speculated)
- Hyakki Yagyō
 - Hoseki
- Ronins
- Samurais
- [Shenlong](#) (naturalized Tuyotukian)
- [School of the Dragon](#) Witchers
- [School of the Wyvern](#) Witchers (extinct)
- Wokous (Non - human pirates)

Known non - human races

- Ameonnas (Tuyotukian equivalent of the Nordling **naia**ds, possibly, a distant relative)
- Abumi-guchis
- **Aen Hagde** elves
- Bake-danukis
- Daidarabotchis (a name for the giants present in the islands)
- Heikeganis (common in the waters of the southern islands)
- Hihis
- Hitotsume-kozōs
- Tengus
- Karukas
- Kodamas (a distant relative of Nordling dryads)
- Korpokkurs (at some point, dwarfs, speculated)
- Kudans
- Mareets
- Mikoshi-nyūdōs (a name for the **goblins** present in the islands)
- **Ningyos**
- Ōgamas
- **Samebitos**
- Satoris
- Shidaidakas (a name for the dopplers present in the islands)
- Shōjōs
- Suppon No Yureis (at some point, vran subspecies, speculated)
- Yamakos
- Yobukos
- Zashiki-warashis

Locations

Islands

- Tawalisi
- Tawarisi
- Takami
- Nokami
- Amami
- Ogami
- Osumi
- She-bó
- Shepo
- Kurami
- Kami
- Orochi

Other imperial territories

- Rebu Islands
- Kamori
- Dosa islands
- Hisu
- Dogoima Islands
- Oki
- Bacacu
- Daruma (island)

Others

- Northern part of **Sunda** (in dispute)
- **Bia Thin** (claimed)
- Eastern Continent (claimed)
- Haru no tori (The Spring Bird) [Inn located in the island of Tawalisi]

- Gōrudenburijji (The Golden Bridge) [bridge located in the island of Kami]
- Turi
- Coco
- Noto
- Amak
- Okina
- Okami Islands (claimed)
- Kobe
- Kaijinzan (mountain in Tawalisi)
- Iki
- **Mendari** (forest in Tawalisi)

Diplomatic relations

The diplomatic relations of the Tuyotukian Empire are varied but generally classified as relatively peaceful and stable.

With Zerrikania, despite cultural differences—primarily stemming from Zerrikania being a matriarchal society and the Tuyotuki Islands a patriarchal one—there are good diplomatic and trade relations. This is partly due to Zerrikania being one of the first continental nations (excluding those in the Bia Thin and Melukka regions) to interact with the Tuyotuki Islands. Zerrikanian technology is highly valued in the islands, and Tuyotukian philosophy and ceramics are esteemed in Zerrikania.

In fact, it is believed that aspects such as matriarchal clans in the islands, the imperial guard exclusively composed of women known as Onna-Bugeisha (or Onna-Musha, depending on the island) and the certain meritocracy within Tuyotukian society, despite its caste system's inertia, are products of Zerrikanian influence resulting from the contact between both nations. Although, regarding the Onna-Bugeisha, they could be also a influence of Asatta due to the existence in the peninsula of a female only warrior class known as wonhwa.

With the Asatta Peninsula, diplomatic relations, though not as good as those between the Tuyotuki Islands and Zerrikania due to the complex history shared between the peninsula and the Tuyotukian Empire, are peaceful and stable. They reached a pinnacle with the marriage between Tuyotukian Emperor Yasuke Hæng Bulan Loi Luean and Assatian Princess Yi Bogsung-a (better known to the Tuyotukians as Hatsumomo) in the late 13th century, though it did not mark a union of territories since Hatsumomo's uncle was governing at that time. This occurred following the death of Yasuke's father during the Tuyotukian Civil War. After Yasuke, the youngest and illegitimate son of the Emperor, emerged as the chosen ruler among various candidates, including his siblings and members of ruling clans, during a brief period of elective monarchy. This marked the beginning of the renowned 空に浮かぶ月 (Floating Moon over the Sky) dynasty, which ruled until the Three Kingdoms Era.

Regarding the rest of Bia Thin, there are tensions, but since the third invasion attempt and the loss of control over the island of Mu and their continental territories, it has been nothing more than that, and with the rest of the Far East in its zone of influence, diplomatic relations are good.

Concerning what the Nordlings know as Haakland, diplomatic relations are complicated for various reasons, if we leave behind Haaki support to North Assatians during the First Invasion Attempt who was their initial contact. Firstly, a trade war ensued as both nations vied for silk supremacy during the Tuyotukian Empire's continental presence, resulting in sporadic skirmishes and mutual resentment. The second reason, ironically considering Tuyotukian history, was an invasion attempt the Tuyotuki Islands endured from the Haakis. The Haakis, who learned navigation from the Nordlings who settled near them, took control of one of the northernmost islands in the archipelago and one of the southernmost islands of the Okami Islands. Eventually, the Haakis were expelled through an Okamese and Tuyotukian alliance. Despite the shared history, this led to improved diplomatic relations between both archipelagos with mutual respect, though not outright friendliness.

While diplomatic relations with distant powers, such as Zangvebar, are limited to trade only, the sole exception is Nilfgaard due to its expansion into the Far East.

Speaking of Nilfgaard, diplomatic and trade relations between both empires are positive, comparable to those the Tuyotuki Islands have with Zerrikania, although for different reasons. These relations, as already mentioned primarily occur through the proxy Cintrian colony of [Sabana](#) in the Sundalaic Islands. During the initial contact period, as mentioned before, interactions also took place in [Mekan](#), as the Nilfgaardian Empire did not yet have a strong presence in Sabana.

Trade between them involves goods from the North and the [Far South](#). Unlike with other territories, no tensions have arisen because both empires agree to oust the Sundanian government (which does not control the entire territory but a significant part), opting to divide the region between themselves. In fact, both empires collaborate to establish a presence in the Sundalaic Islands.

But despite joint efforts, the Sundanian people have proven adept at defending their territory, resulting in several defeats for both empires and a sort of status quo in the region with no advancements.

Interactions with Nordlings, on the other hand, were practically non-existent, if not entirely absent, at least until the emergence and development of the Confederation of Nordling Colonies known as Fabiola, and the mid-15th century. The sole exception to this, was the already mentioned expedition to the Far East led by Fabio Sachs.

Influence of the Tuyotukian culture and influences on the Tuyotukian culture

Despite the various invasion attempts not unfolding as the Tuyotukian emperors might have desired, Tuyotukian culture left an enduring mark in the East. Nevertheless, the Tuyotukians were not immune to the influence of other cultures during this process.

In terms of their influence, several noteworthy examples can be highlighted. Artistically, they indirectly sparked a movement in ceramics when continentals adopted the kintsugi technique. This practice even reached Zerrikania, evolving into the famous golden tattoos of Zerrikanian warriors. Additionally, a form of drawings with stories made on papyrus for military and religious propaganda, known as manga, gave rise to the mangwa of the Assata peninsula, serving similar functions. Furthermore, the exportation of the religion that Daruma brought to the Tuyotuki islands to Bia Thin resulted in the development of various religious currents.

Economically, the trade routes established during the Tuyotukian era became vital arteries connecting distant parts of their Bia Thin inland territories. This facilitated the exchange of goods and ideas, fostering a cross-cultural exchange that persisted even after Tuyotukian control waned.

In administration, Tuyotukian influence extended to the Buyan way of management, a legacy that the kingdom maintained even after gaining independence from the Tuyotukian Empire.

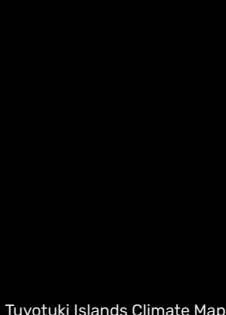
In the military aspect, while the Tuyotukians did not influence in the same way that Nilfgaard would with the Tuyotukian Empire, they did make an impact. The [Nilfgaardian Secret Service](#), for instance, adopted the orions used by the shinobis of the Tuyotuki Islands as one of their preferred weapons.

On the other hand, regarding what influenced them, the adoption of Asatta's hwando, replacing the traditional Tuyotukian katana due to its greater effectiveness, and the acquisition of new military land techniques learned from Nilfgaardian soldiers after both empires made formal contact and agreed to expel the Sundalaic government stand out. Notably, this type of sword found its way into the arsenal of the School of the Dragon Witchers, replacing their silver and steel katanas, and later the arsenal of the [School of the](#)

[Chameleon](#) Witchers, replacing their original swords before their extinction.

Climate

The climate of the Tuyotuki Islands exhibits significant variation across each individual island due to the diverse topography, giving rise to a range of distinct microclimates. The northernmost islands experience a climate more akin to that found in the Northern Kingdoms, characterized by extreme temperature fluctuations. Here, temperatures can reach both high peaks and plummet to chilly lows, creating an environment that challenges the resilience of both flora and fauna.



Tuyotuki Islands Climate Map

In contrast, the islands situated further to the south boast a markedly different, predominantly tropical climate. These southernmost islands are distinguished by consistently warmer temperatures and higher levels of humidity, fostering an environment conducive to the proliferation of lush, tropical vegetation and the flourishing of a diverse array of wildlife.

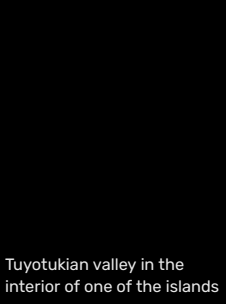


Sketch of a southern Tuyotukian city near the coast

The juxtaposition of these contrasting climates within the Tuyotuki Islands not only contributes to the islands' ecological diversity but also plays a significant role in shaping the lifestyles and livelihoods of the inhabitants. The inhabitants of the northern islands must navigate the rigors of a more temperamental climate, adapting their agricultural practices and daily routines to account for the unpredictability of temperature swings. Conversely, those residing in the southern islands benefit from the more stable and warm tropical climate, which supports a different set of agricultural endeavors and economic activities.

Geography

The Tuyotuki Islands constitute an archipelago distinguished by their notably rugged topographical features, although their mountainous terrain is not as pronounced as that of the country of [Buyan](#). The islands are characterized by towering peaks and extensive mountain ranges, all of which owe their existence to the ancient volcanic activity that ultimately gave rise to this geographical formation. These mountains and ranges serve as defining landmarks of the islands' landscape.



Tuyotukian valley in the interior of one of the islands

Spanning across the territory are vast valleys, which serve as crucial focal points for the local populace. It is within these expansive valleys that the majority of the island's inhabitants have chosen to establish their communities and residences. The fertile lands of these valleys have proven indispensable for agricultural pursuits, offering a source of sustenance and livelihood for the island's inhabitants. Additionally, the valleys house essential water resources and provide strategic locations for settlements, facilitating the growth and prosperity of the population.

While the general landscape maintains a consistent mountainous and valley-dominated character across the archipelago, there are nuanced variations depending on the specific island. Nonetheless, the overarching geological features remain prominent throughout. Notably, a number of volcanoes within the region continue to exhibit signs of activity. However, a cadre of individuals possessing abilities akin to nordling mages or druids has emerged within the Tuyotuki Islands. Leveraging their unique skill set, these individuals have acquired the capability to regulate and manage the volcanic phenomena, effectively safeguarding the inhabitants from potential hazards.

Flora, fauna, ecology and monsters

Flora

A example of the unique
Tuyotukian flora

The flora of the Tuyotuki Islands is distinguished by its remarkable exuberance and diversity, boasting an impressive array of up to 6000 native plant species. This extraordinary richness can be attributed to the diverse microclimates prevalent across the Tuyotukian archipelago, as previously mentioned. The islands' varying climatic conditions have provided a fertile ground for the proliferation and adaptation of an extensive range of plant life, much of which is unique to the islands. Because of this, when [Bilgames](#), along with his group of ten [School of the Manticore](#) Witchers akin to him, arrived on the islands due to his problems with Nasira and founded the [School of the Dragon](#), they had a long period of trial and error, attempting to recreate the different witcher potions with the unique plants present on the islands.

Fauna

Compared to the lush flora of the Tuyotukian Empire, its fauna is relatively limited in diversity. However, this unique ecosystem boasts a count of at least 1,500 distinct species of mammals, 800 species of birds, and a diverse array of reptiles, amphibians, and fish. The isolation of these islands has fostered the evolution of numerous species, many of which are both rare and entirely unique to the region. Notably, cases of gigantism, especially in reptiles, are a common phenomenon in this ecosystem.

Frey, a dog from one of the
many Tuyotukian breeds that
exists in the islands

Ecology

Approximately 80% of the Tuyotukian Empire's land is covered by forests, with conifers being the predominant tree variety. A common conifer species is the cuji, or Tuyotukian cedar, which can reach impressive heights. Other notable evergreen trees in the region include spruce and various types of fir.

The Tuyotuki Islands exhibit diverse forest types based on their respective climate zones. The Southern Islands feature tropical forests, the Central Islands have subtropical forests, and the Northern Islands, near the Okami Islands archipelago host temperate forests. In the Tuyotuki Islands, mountain forests prevail, and they vary depending on the altitude. The Alpine zone, located above the forest limit at a significant altitude, experiences an alpine climate that inhibits tree growth, but the Tuyotukian stone pine and other alpine plants can be found. In the Subalpine zone, you can find evergreen coniferous forests, particularly firs. The Mountain zone consists of beech, mizunara, and other deciduous forests at altitudes ranging from 2296.59 to 4921.26 feet. The Pedemontane zone features forests of chinquapin, oaks, and other evergreen leafy trees.

In the Tuyotukian territory, some of the most common fruits include peaches, red bananas, carambolas, pitayas, kiwis, pears, and oranges. Regarding vegetables, some are indigenous and unique to the territory, such as native potato varieties, while others have been imported through trade and cultural exchange. From Zerrikania, the Tuyotukian people have embraced ingredients like dragon carrots and spicy chili peppers. From Bia Thin, root vegetables like rutabagas and turnips have found their way into Tuyotukian kitchens. Trade with the Nilfgaardian Empire has introduced vegetables such as leeks and artichokes. Lastly, connections with Zangvebar have brought okra to Tuyotukian markets.

Monsters

Just as with non-human races, the monsters of the Tuyotuki Islands are distinctly unique, with a few exceptions where they manifest as more robust variations of creatures found in other parts of the world. Some notable examples include the [Tuyotukian Ghoul](#), the Tuyotukian Manticore (recognized by its larger size and ashen-gray skin, it makes its

habitat in Kaijinzan, also known as the Mountains of Ashes), the so-called Eastern Neocorise, and a branch of the Tdet vampire tribe residing on the Tuyotuki Islands, known as the Nure.

Monsters

Antherions

- Amemasu (occasionally, it appears in the northern islands, more common in Okami Islands waters)
- Bakeneko (nekomata subspecies)
- Jorōgumo
- **Nekomata**
- Tanuki
- Ten
- Kitsune (aguara subspecies)
 - Tenko

Cursed Ones

- Akabeko
- Kasha
- Kiyohime
- Onmoraki
- Shirōneri
- Torapa
- Tsukinowaguma
- **Yukinko**

Demons

- Amaburakosagi
- Amamehagi
- Amanojaku
- Anmo
- Aoandon

Draconids

- Ghilen
 - Winged Ghilen
- Furaribi (phoenix subspecies)
- Hayra
- Hemaraj
- Ryuu (a Tuyotukian distant relative of the **forktail**)
- Nozuchi
- Shachihoko
- **Tatsu**
- Tsuchinoko
- Yamata no Orochi (**hydra** subspecies)
 - Kuzuryū
- Yato-no-kami
- Yofune-nushi
- Wani

Elementals

- Raijū
- Yatagarasu

Hybrids

- Basan
 - Gai
- Hakutaku
- **Kappa**

- Hyōsube
- Sa Gojō

- Khi Mee
- Kirin
- Kochasri
- Kotobuki
- Naga (lamia-related monster)
- Nue
- Nure-onna (nixas / lamias / sirins-related monster)
- Okuri-inu
- Shishi
- Tuyotukian Manticore
- Umi-nyōbō
- Waree Kunchorn

Insectoids

- Eastern Neocorise
- Giant Crab
- Ōmukade (Tuyotukian **Giant Centipede**)
- Tsuchigumo (Tuyotukian Arachnomorph)

Molluscae

New classification created to designate those monsters which, unlike insectoids, do not have an exoskeleton but a shell.

- Sazae-oni

Necrophages

- **Tuyotukian Ghoul**
- Shikome (a type of unique Hag of this part of the world)
- Sunakake-baba (Coastal Water Hag local variant)
- **Yamanba**

Ogroids

- Aonyōbō
- Oni
- Onihitokuchi (Tuyotukian cyclops)

Pisces

- Akugyo
- Mucha Wan
- Namazu

Plantae

Classification created to designate plant/tree-like monsters.

- Akateko
- Jubokko (a distant relative of the Nordling duňák)

Relicts

- Agubamba (possible distant connection to the Crones of the Northern Kingdoms)
- Amanozako
- Hakuja no Myojin
- Ningen
- Ramad
- **Sarugami**
- Tsurube-otoshi
- Umibōzu
- Waira

Specters

- Amazake-babaa (Tuyotukian equivalent of a Plague Maiden)

- Akamanto
- Bashōnosei (possibly, they are **Hantu Pisangs** who came to the islands through contacts between the Sundalaic Islands and the Tuyotuki Islands, common in the southern islands)
- Baku (hym predator)
- Bake-kujira (if not the same, a similar case to the Whale of the Cave of Dreams)
- Chōchin'obake
- Chōchinbi (will o' wisp local variant)
- **Enenra**
- Funayūrei
- Goryō (Tuyotukian equivalent of the Dark Knight and Calidus)
- Kyōkotsu (Tuyotukian equivalent of the Nordling / Nilfgaardian **Skeleton**)
- **Maneki neko**
- Sankai (local variant of a **botchling**, speculated)
- Shinigami
- Spectral objects (a lot of different objects that have been possessed, like the wanyūdō or the ungaikyō)
- Taka-onna
- Tennin (Tuyotukian equivalent to the **Far North** valkyries)
- Teke Teke
- Ubume
- Yadōkai
- **Yukionna**
- **Yokai (Specter)**
- **Yurei**

Vampires

- Kyonshii (a distant relative of different types of vampires like katakans and bruxas)
- Nure

Image credits

- Tuyotukian geisha by **Diego de Almeida Peres**
- Tuyotukian Onna-Bugeisha by Diego de Almeida Peres
- Tatsu from The Witcher : Ronin Comic
- Japanese elf by **Myrtein**
- Tengu from The Witcher : Ronin Comic
- Koala Avatar for *Gwent: The Witcher Card Game* by Cd Projekt Red
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- Chinese Dragon Gwent Icon for *Gwent: The Witcher Card Game* by Cd Projekt Red

Trivia

- Concepts from this article of The Witcher RPG Wiki **Senzo** have been incorporated.
- The original name of the name of the Tuyotuki Islands was the *Okami Islands*, but *u/SMiki55* suggested a better name, and so it was change and the Okami Islands was moved to a group of islands based on Ainu culture.
- Some concepts of the comic The Witcher : Ronin like locations and monsters have been adapted.
- The Tuyotukian culture is inspired by the Japanese culture with some traits of different periods of Imperial China and Thai culture.
- Sunda's defeats of Nilfgaard and the **Tuyotukian Islands** is a reference to the *Vietnam War*
- The islands of She-bō and Shepo are a reference to the different names given by the Chinese to the ancient territory of **Zabag**.
- The contact between the Tuyotuki Islands and the Nilfgaardian Empire is inspired by the diplomatic mission realized by **Hasekura Tsunenaga** during the 17th century.
- Kyuvus are a reference to the animated movie *Kubo and the Two Strings*.
- Daqin is a reference to how Rome was known in Ancient China.
- The Standard Tuyotukian Language in some degree would be inspired by the *Kyōwa-go* pidgin but instead of having loan words from Mandarin, for example it would be loan words from Thai.

- A more witcher like adaptation of the kudan from Japanese folklore would be, another name for sylvans, or a non - human race related to sylvans and huldras.
- The Zashiki-warashi would be, a subgroup / subspecies of godlings for the Tuyotuki Islands.
- **Wonhwa** were a real female only warrior class in medieval Korea.
- The original people of the Dosa Islands would be inspired in some degree by the Koryak people from Russian Far East and the Ryukyuan people from Japan.
- The original people of Daruma would be inspired in some degree by the Ōbeikei Islanders from Japan.
- The shirōneri would be a type of cursed mosquito that usually appears in areas where there has been a plague instead of the original version from Japanese folklore.
- The reference to "Far North Valkyries" is a reference to the homebrew bestiary that u/LordMarcusrax is working on for the TheWitcherTRPG subreddit called "The White Frost".

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